memory, no especial regard for members of the opposite sex, even his wife; but we must not be too hasty in judging him or insisting that he conform to our own standards.

The interests of Confucius were chiefly those of the statesman and the teacher of ethics. He was concerned for the achievement of good government and held that this was to be by a return to the methods of the great sage-rulers of antiquity. Apparently he thought of himself as a transmitter and not a creator, as simply a student and a teacher of the best of China's past. The way of attaining to good government, as he believed it to have been achieved in the past, was the maintenance of the proper cere-monies, including those of a religious nature, and the exhibition by the ruling classes of a good moral example. Society was kept prosperous and at peace, so he held, not primarily by force, but by the influence of high character on the part of the monarchs and the members of the upper classes, and by adherence to customary ritual. He set himself and his followers, then, to the study and observance of the ancient ritual and to the cultivation of up-rightness. As a means to saving society, he sought the cultivation of the *chun tzu,* or perfect man.

The fullest, ^although not the only, record of the teachings of Confucius, is in the *Lun Yii,* or Analects, which is made up chiefly of what are said to be the sayings of the great master. Some of these ~are of doubtful authenticity, but the larger part appear to be authentic, although not necessarily the *ipsissima verba* of the sage, recorded by loyal followers.

Before the end of the Chou several schools of thought—one enumeration of them declares that there were eight—developed

within the stream of what may be called the Confucian tradition. The immediate successors of Confucius seem not to have been men of outstanding ability and it was not until Mencius that what may be called Confucianism again included a man of first-rate caliber. Mencius, like Confucius, was a native of the state of Lu. His traditional dates, B.C. 373-288, like those of his great predecessor, are questioned. Most of his working life appears to have been in the second half of the fourth century B.C. He seems to have owed to a wise mother even more than did Confucius, Like the latter, he was a high-minded, careful scholar who attracted students. Like him, too, he was chiefly interested in gov-